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THROCKMORTON, E. E. GIBSON.

The ministers moved like a whirlpool. In many places it laves itself, and when disturbed by the rocks and shoals beneath, it lashes into fury and discharges like the great deep. When its powers of thought are opposed by unnatural restraint, it tosses itself like an angry billow from side to side, and refuses to rest in placid calmness. When its purposes are frustrated, it violently exhibits all the turbulence of the dashing waters of the ocean. It then dashes its pent-up forces against the battlements of nature—the rocky ramparts of the seaside—where the mighty tornadoes of Old Ocean's impetuosity, in the roaring winds that sweep destruction over the heavings of the spirit of the briny deep, after the earthquake shock, the thunder's rage, or the troubling agitation of its suppressed calmness, burst forth.

Then does the mighty spirit of man show itself forth in all the demoniac passions of his nature. In the wild plenitude of disappointed hope, he dashes himself into a storm of fury, and heeds not the soft voice of affection or the gentle remonstrance of probables, but banishes temperance from his heart, breaks the bonds of peace, and assails the citadel of his own control with his own weapons of destruction, and lays low the fair blossoms of his own beauty and loveliness. Then does he make himself an abject thing in his own eyes, unworthy of trust or of respect, and ashamed and self-condemned, would the away from himself, could that he might, and hide beneath the darkness of forgetfulness the remembrance of his folly. But, ah! how soon again does he commit the same wrong, again to repent and deprecate himself for so doing, and for so wandering from the path of righteousness and truth.

revolutions of time transporting the soul? Where,
 O, where? Far into the future of Spirit-life! The
 prophetic eye of the present beholds in the bright
 future, a brightness beyond the significance of the
 mere word—a halo of eternal light which points to
 that glory which has been long antedated, but
 never realized! And what will produce this glorious
 result? What but the power and force of
 thought can effect it? Naught! What has achieved
 the progressions of the past but this same mighty
 Hercules? What but the power and force of
 thought has been the source of improvement, one
 and many, in the past and in the present? What
 but its application to the issues of society has
 caused life to be an active, moving panorama
 of progressive unfoldings? Man is a thought; his
 life a thought set in motion; his death the eating
 through of a thought into its elemental nature, to
 concentrate itself into a still more condensed
 thought, the better to sublime itself into a Godhead
 of thought, imprinted in the great vocabulary of
 thought, where language is inarticulate and thought
 is knowledge.

Thought is the exponent of the soul, the radicalism of the senses, the fluctuation of the developing Spirit, the harmonizer of the spheres and the voice of God. Its powers are the machinery of the human soul, and there it works like a revolving kalidescope, throwing up at every turn a new view, and revealing a new prospect to its own wondering eye! How can its power be estimated? Is not thought power? Is not thought the source of all knowledge! Yes; full well does the human heart know that its own deep revelations are the channels of its inspirations; full well does it know its own thought is the life of *its soul*! Sinner who will, yet God has a home in every heart by the thought implanted there from off the altar of his own eternal fires. Could the power of God become more manifest through his works than through the human mind? Yes, answers one. God is more plainly seen in the terrible and the sublime, in the works of nature, in the changing seasons, in the swift revolutions of the planets, in the mighty raging elements, than in the organism of man and in the unfoldment of his mind! Whoever thou art that thus answerest, thou art a materialist! Thou beholdest not the spirit of man or the Spirit of God! Man, by the powers of his mind, has controlled these elements, and as his mind shall move eternally in its progress, it will move thoroughly, subjugate the wind and waves to his command. The force of his will shall even bid defiance to the decays of his nature, as nature is now understood, and lengthen his own existence into a prolonged earth life, which shall be a season of hope and joy, instead of fear and despondency—one of health and happiness, instead of one of disease and death. The force of thought applied to active life has produced all the improved changes which have occurred since man first applied himself to seek out

The improvements of the past, speak indefatigable exertion, close research, and deep, indomitable purpose. The present is clothed with the garment of the past, wore by the hand of industry, and prepared by the strength of preserving patience. The present has no reason to boast her covering for her sins, for had not her parent spun and wore the texture, she could never have fitted it to herself, for her children to admire and appropriate. But the future will wear her own! True, but she will pattern by the parent; and has she not the experience of the parents to guide and advise her? Yes; but she may go farther astray than her father and mother, the present, or her grandfather and grandmother, the past! And why so? Simply because she is proud and arrogant. She fancieth that in *her superior* knowledge she is independent of the past and present as her teachers! She sneers at her own parentage, and hears into the future! the unmistakable evidence of her own folly by giving the future the power to correct herself by her supposed knowledge, being betrayed by her ignorance, in her assumptive presumption. She, though of the present, is radically wrong in rejecting the past as her acknowledged teacher. *She is the teacher, whether the fact be allowed to her or not!* What has made the present what it is but the past? What will make the future what it will be but the present? Then let thought become matured and grow old in the present, and seek not, ere it can walk, to defy its parent, and cast stones of contempt at its clumsy, old grandmother, because her youth preceded its own by some fifty or sixty summers.

0), who would live always in this rudimental sphere; who would not soar away to those realms where thought is triumphant, and where the realizations of knowledge are sight and perception? But who would not desire, while in the earth-form, to taste those joys, that 'tis said angels above only know. Would not all? Then listen: Godhead has so constituted the human soul, that in its developments are continual increasing powers, so that its developments become but stepping-stones to higher unfoldings. As it develops, it rises into an individual progression—this individual progression becomes a universal progression, so that the world of mind to-day is in advance of the world of mind yesterday, consequently there is a gradual improvement in the times and changes of times. Now as this is the case, and no human soul stands isolated, it follows, as a matter of cause and effect, that the universal mind will be more highly advanced in one thousand years from the present than in the present. Then does it not also follow that an individual mind in the future must become also further advanced? Yes, truly. Well, as it is so, to what height will that mind arrive? to what point will it approximate? where will it culminate? Can

it ever cease to progress thus in the earth-life, as time advances? Then where may we limit its powers of thought? What may not be its advantages to attain and retain? May it not become, while in the earth-life, in succeeding centuries, all that the soul has imagined, was destined for its improvement after it enters a higher sphere? May not the progressions of the Spirit be so great that future unfoldments will invest it with all the power and attributes that have been supposed to belong to Spirits after having left the earth-form and passed into higher lives? Will not this progression, while in the form, constitute also the progression of those who have passed out of the form? Will not the progress of the two correspond? Will not the one be the counterpart of the other? May not the state of the Spirit, in the form on earth, become as high as is the state of a progressed Spirit out of the form, while that Spirit out of the form has proportionally ascended into still loftier heights. May not this be a progression to which the human soul may aspire? Why should it not dare to hope it? Why should it not dare to seek it? Who shall limit this Almighty power of the mind to elevate itself through its own perceptions with the Godhead of its nature? Where can the human mind reach while in the flesh, unless such latitude be allowed it? Where will its progressions in the future lead it if it convey it not to such heights? It must be so, else progression in the form must stop or the earth soon cease to be inhabited in its present form.

The power of thought will work out its own problem and demonstrate the fact! Truth will reveal itself through this increased power of thought, added unto and accelerated as it must be by the full freighted past and present, while in the future it overflows into a pool of outspreading transparency, beautiful to behold! Then will universal jubiliates echo for still greater light in the hallowed enjoyment of the present revelation, till celestial unison shall vibrate every chord in nature's great bosom. Her body and her soul, in raptures, will unite in a long, eternal, harmonious swell of praise, more delightful than aught on earth can picture or the feeble powers of finitism describe! That swell shall proclaim the contentment of the mind and the feast of its thought in the one sacred love of universal freedom, thought and purpose.

A REVIEW.*

The following "Review" has been sent us by friend Wingard, of New Orleans, who assures us it is the production of an eminent lawyer of that city. We insert it that our Northern, Eastern and Western friends may see the unanimity of *sequence* resulting from a study of President Mahan's book since his Southern Reviewer, but reflects from a *critical* stand point the general objections urged against his "expose" of Spiritualism by his more matter-of-fact analyzers.

The *Review* was written for and appeared in the columns of the N. O. "Daily Delta," Sunday, Oct. 7th, 1855, which is pretty good *proof* that some of the Southern press are willing to report *progress*.—
ED. CUR. SET.

The Rev. A. Mahan, the first President of Cleveland University, is the ablest defender of the Faith, whose shields have caught the rays of the rising sun, and who has been aroused by the Spiritual incantation of "Wake up, Sluggards!" He is chief among those who have seen that Humanity, through science, has advanced over the threshold of the world of causation, and that there is danger to the invincible doctrine of Miracles, and to the grand theory of Salvation. He is the watchful sentinel upon the outward wall of mythological Theology, who has discovered the siege that surrounds the fortress, and whose sagacity or instinct has led him to surrender the watch-towers, that he may save the citadel.

Rev. A. Mahan stoops to conquer. -He sees that priestly rievings, sanctimonious faces, eloquent sermons, gorgeous solemnities, the divine usurpation, the splendid mockeries of humility, are not likely longer to impose upon the infatuated millions of idolaters, who bow down to external symbols, and who, for the sake of the Spiritual guidance of sanctified understandings, are conveniently interdicted in the use of their own. The slaves of ecclesiastical despotisms are in danger of revolt. There are signs of mutiny in the camps of the elect. There are clouds by day, and pillars of fire by night, not bargained for by those who wear the elongated rivaiges and the immaculate robes.

Rev. A. Mahan, actuated by some moral and intellectual force, quite as inexplicable as the "mysterious force" to which he ascribes indiscriminately all Spiritual phenomena, found himself unable to deny the existence of facts which he saw, or to repel influences which he could not comprehend. This circumstance has placed him in a predicament not wholly new, in which he encounters the enemy in front, and at the same time is assailed by the garrison of his own well-manned, but poorly fortified Castle of Indolence in the rear. Yet, with unexampled prowess, he has fought his battle, and is waiting for the smoke to clear away, that he may behold the signs of victory. It is, however, the expectation of many, and the apprehension of more, that the chivalric Rev. A. Mahan, when he sees the face of the field strewn with his dead arguments slain in the fight, will surrender to the enemy at discretion, and speedily enlist under the sublime banner of Truth.

* Modern Mysteries Explained and Exposed. In four Parts. By Rev. A. Mahan, first President of Cleveland University. Jewett & Co., Boston.

"Spiritual movement." He has been sorely perplexed by the "*ab extra* Spirit hypothesis." He was at first led "to refer the facts to the tricks of Mediums," but was confronted with phenomena "wholly incompatible with such a conclusion." He, however, "studied the facts"—and having studied them with a determination to find some other solution of the "mystery" than the natural one, he has produced this volume, which contains the hypothesis that "seems demanded by the facts," and—indispensable to the occasion. His facts were alternately referred to "good Spirits" and to "bad "Spirits," and concluding that "neither could thus act," the Spiritual responses as such, and the "*ab extra* hypothesis" were incontinently rejected. Constructing thus, according to his case, his spheres of cause and effect, and seeing therein no room for the Spiritual theory, he was relieved of all embarrassment. The fainting symptoms were gone. He had met "with evidences which he could not resist and maintain his integrity, of the reality of physical manifestations of a very startling and impressive character," and not being prepared "to forfeit either either his integrity or his faith," his invention, with a courageous contempt for human intelligence, alike natural to himself and deserved by his readers, has put forth this octavo of 466 pages for the preservation of both.

Mr. Mahan made a discovery convenient to his situation. He read Riechenbach, and finding that Riechenbach supposed himself to have discovered a force in nature "heretofore unknown," which he called the "dydlic force," he, too, proceeded to discover a "mysterious force in nature, not yet distinctly recognized in philosophy," which he has Christianized by the not uncommon name of "polarity," or "polar force." This force is not, as might at first be supposed, a force exercised with a pole, but "a force in nature, having, when developed, very strong attractive and repulsive power." This quality, which, to more or less extent, belongs to all substance, physical or mental, is familiar, or ought to be, to every boy at the academies; yet would it be wholly incredible to the "First President of Cleveland University," were it not that "the existence of precisely such a force seemed demanded by the facts." Having, then, admitted the "mysterious facts" which he could not pretend to deny, he accounts for them by the "mysterious force" which he does not pretend to understand.

Rev. A. Malet also read Prof. Olmstead, and there learned of two *other* forces in nature, called Electricity and Magnetism. These he admits possess the quality of "polarity," but as they had been engrossed by the Spiritual theory, it became indispensable to discover a third. This *third* force in Nature, "not yet distinctly recognized in philosophy," it is feared never will arrive at such recognition beyond the "philosophy" of its discoverer. Behold—it exists in *Animal Magnetism*. After distinguishing the latter from Electricity, the writer says: "From Magnetism, Animal Magnetism is distinguished with equal manifestness, by the fact that it may be excited in all its force in animal bodies, while the former is developed only in iron and kindred substances." This is the original and remarkable foundation upon which the structure of our academic philosopher rests. This is the great "polar force," and truly, it must be nearly related to the great Polar Bear.

It could never have occurred to Rev. Mr. Mahan that Magnetism is *Magnetism*—never once. That it is a fluid, as air or water is, but composed of two species, positive and negative, of near proximity to mind, and capable of immediate contact with the nervous human organism. That it pervades various substances more or less, depending upon their condition, and that by that condition, its capability of induction, and its peculiar influence or effect as a constituent part of such substance is determined. That magnetism in animals is no more and no less magnetism than in iron, but that it resides there in association with elements which other substances do not possess. That it is the most subtle and powerful of the physical agents of mind, and is capable of being so concentrated and controlled by the Will, that through its means minds operate upon each other, and upon inferior conditions of matter. Thus magnetism in animals, and magnetism in iron, can only be distinguished by its different associations. Yet, says this most original investigator, "Philosophers have *mistfully* affirmed, and the public generally are now fully aware of the truth of that affirmation, the existence and action of the *three following distinct powers or forces in nature, namely, Electricity, Magnetism, and animal magne-*

When, many years ago, Christendom was assailed by the announcement of Mesmer's application of the magnetic force, its existence was generally denied, but wherever conceded, it was conceded as conclusive testimony of super-mundane or Spiritual power. Yet our author's theory is based wholly and exclusively on the fact of its existence, while he coolly assumes it to be proof, and his only proof, of the *improbability* of any Spiritual agency. Perhaps Rev. A. Mahan will take instruction more kindly from a source more congenial, and admire in another knight of the sombre robes, that candor, of which he himself is so much in need. The following entertaining incident was related some years ago by Mr. Davis:—

“The utility of magnetism as a moral agent is very little understood. But there are some persons who know how to appreciate and who have had the courage to acknowledge, the immense blessings flowing from its judicious administration. Concerning the delights arising from this unseen power, a clergyman of England, possessing much talent and conscientiousness, thus testifies to the moral influence of magnetism in the case of his very much diseased friend: ‘The tranquilizing effects of the magnetic influence were manifested even unto the

end of my dear friend's life. Yet he owed a deeper debt than this to magnetism! It had reclaimed him from the hardest infidelity! Of a singular organization, R. T., the most amiable of men, approached the nearest to an Atheist of any one I ever met with.* He seemed to want the faculty of saying "yes" to every proposition, and "no" to his illness, then was that a new principle perceived the defect of the original nature, more strikingly than if that nature had from the beginning appeared full of holy veneration. Who that an hour saw him leaning over his Bible, as he sat for an hour or two in the evening, propped up on every side, and leaning on his arms, would have suspected a periodical fever; triumphing over mortal infirmity and pain; rejoicing while we inwardly mourned; and whispering patience and comfort to all around him; who that beheld this strength made perfect in weakness, but have exclaimed—"the hand of Heaven is here!" This faith, this wondrous patience, this fortitude, this calmness, this resignation, were, as he confessed to me, attributable, under Divine Providence, to the magnetic influence.

"From having seen phenomena, to which he could not refuse his assent, my friend was led step by step to recognize the mighty truth of the predominance of *Spirit over matter*—consequently of a *Reincarnating Spirit*, creating and sustaining all things. 'I rejoice,' touchingly, he said to me, 'that Mesmerism has been the first step towards the recognition of that which should prove successful in calming my pains; because it was the first thing that relieved me from the worst of all evils—that of an unbelieving heart.'"

"This case should arouse the attention of our American Clergy to the fact, that more powerful and beautifully convincing, than all the testimony of prophets and apostles respecting the future life, are the developments of magnetism to the Spiritual wants of unbelieving, but reasoning minds—that the hidden power which is destined to cast a halo of celestial knowledge over the entire world of civilization, and, as we improve, the Heavens of the Islands will receive a corresponding impulse towards Progression."—Harmonia, vol. 3, p. 275.

No where does Rev. A. Mahan seek to prove the *untruth* of the Spiritual hypothesis—his own, could it be true, need not exclude the other. He designs to make the Spiritual theory unnecessary—nothing more. A vaster literary abortion was never generated by any mind than this book, considering the littleness of the intent with which its writer was pregnant—it is pure abortion. He *assumes* that the mighty law, discerned by Mesmer, operates only in the physical or external world, while his admitted and illustrative facts are teeming with internal phenomena—an assumption at war with all the known laws of mind, leaving the universe a theological jumble of matter without an object for its creation, and God an utterly impotent Omnipotent. A book worthily addressed to that endless class of minds, the whole of whose intellectual stores are constituted of a series of dormas.

I will tell Rev. A. Mahan briefly some things which are law; that Nature is co-infinite with God, and comprises all worlds, Present and Future, and that there can be no law or force existing "in nature" here, that does not exist to all eternity, and the operation of which is not increased in power throughout Futurity, in the exact degree to which substance on which it operates, whether matter or mind, ascends to higher conditions;—that the Visible and Invisible worlds are one, being separated *only as to us*, owing solely to our unspiritual state, which keeps us in subjection to the external senses;—that the Spiritual world is not separated from us by time or space, but by our condition, it being now and here, and a world of the same, but unmeasurably more tangible and actual realities than this;—that at, or beyond, the passage to the Spirit-world, there is no cessation or change in the law, but that ultimates or effects are there produced with more sublimity and apparent certainty, because it operates on higher conditions;—that Nature and God are One, in the relation of positive and negative, the innumerable risible worlds, or earths, constituting the lowest plane of nature, and birth places of mind, and what we call Nature, extending eternally and uninterruptedly upward, to what we call God.

I have said that Mr. Mahan divides minds inhabiting the Spiritual world into two classes, "good Spirits" and "evil Spirits," making each a positive condition, and totally distinct from the other. He is not qualified to understand that every mind is good in its degree, that the Divine Law, in spite of all obstacles that can exist, circumstantial or organic, operates unceasingly through the intelligence, regeneration from the evil, and progression towards the good.

Mr. Mahan is utterly blind to almost every perception or comprehension of the Divine Law. He does not see that the physical and intellectual laws are one and the same, operating only on different states of matter—that mind is the real, and what we call matter the unreal substance—that all mind is creative through the exercise of the Will, and that the only difference between the human and Divine mind, is the difference between finiteness and Infinity—that as mind goes upward from the human sphere, its creative power increases, exactly in the way in which the intelligence is seen to increase, as the man ascends from the child, and that this advancement or progression is gradual and unceasing—that in the earth-life, mind exercises its creative power, through the agency of the hands, and by means of physical labor, but that in the spheres it is done more or less, according to condition, by the simple exercise of the Will, as when a Spirit desires and wills a flower or other substance, it is spontaneously produced.

In conclusion, I will say to Rev. Mr. Mahan that, not only if his "mysterious force unknown to philosophers heretofore" be conceded to him, is his hypothesis utterly false, but there is no such force "inherent in nature" as "that mundane force," to which he ascribes all the Spiritual phenomena, and declares to be identical with the odic force of Reichenbach. The "mystery" is easily soluble by

the light of the Spiritual philosophy, and is, therefore, no mystery at all. The "force" is not an element "in Nature," but is produced by concentrating through the exercise of mental power, the surrounding magnetic and electric fluids whatever substances they pervade. The "mysterious force" is simply the force of mind. Mr. Mahan never saw a table move under the circumstances related by himself, whether in intelligent responses to questions or not, that was not moved through the agency of mind. What an easy mode is his of disposing of all the vast and various phenomena of the "Spiritual movement"—simply asserting a new quality in magnetism, which he does not pretend to define or comprehend, circumscribing its action with no reference to nature within the limits of his case, and ascribing all results, of whatever degree of intelligence, to its unconscious operation. But the true solution is even more easy than this easy invention. In the phenomena of mesmerism, the human Will, by concentrating and directing the fluids pervading the body, acts through the nerves upon a more negative mind, and subjects it to control. In the Spiritual phenomena, where the Will is less impeded by surrounding grossness, these fluids, residing in the air, are so concentrated as to effect contact, not only with mind, but with gross substances. This is a simple, a scientific, and to all observers, an obvious solution, easily understood and easily explained. While Mr. Mahan's argument is, that the "mysterious" phenomena are produced by a "force in nature," and that as there is no nature beyond the physical world, they must, therefore, proceed from a physical cause. It is certain that magnetism can be *impelled* by mind alone, that being the only substance superior to it in subtlety and power.

This argument is the parent of the work under review. It is a book containing abounding evidences of the truth of Spiritual science. It is in itself a blazing of the progress of truth. If the incredulous world has needed heretofore any overwhelming proof of the actuality of Spirit-intercourse, that need has been most industriously supplied by Rev. A. Mahan. If there be those—and truly their name is legion—who will not, for their own sakes, listen to the reason which Spiritualists daily offer to their understandings, let them read the unprecedented book of the President of Cleveland University—and be convinced. If Christendom be peopled with the blind who will not see, let them grope in the dark awhile with Rev. A. Mahan, lantern in hand, and behold how its glimmer is utterly lost in the light to which the unconsciously leads them. It is as certain that Error cannot live, as that Truth can never die. H.

Dalman was an ancient city of Phocis in Achaia.

It stood upon the declivity, and about the middle of the mountain Parnassus, built upon a small extent of even ground, and surrounded with precipices, which fortified it without the help of art.—Diodorus says, that there was a cavity upon Parnassus, from whence an exhalation rose, which made the goats dance and skip about, and intoxicated the brain. A shepherd having approached it, out of a desire to know the cause of so extraordinary an effect, was immediately seized with violent agitations of body, and pronounced words, which, without doubt, he did not understand himself; but which, however, foretold futurity. Others made the same experiment, and it was soon rumored throughout the neighboring countries. The cavity was no longer approached without reverence. The exhalation was concluded to have something divine (Spiritual ?) in it. A priestess was appointed for the reception of its effects. From thence she gave her oracles. At first a single Pythia sufficed to answer those who came to consult the oracle, but in process of time, assistants were appointed. The Pythia could not prophecy till she was intoxicated by the exhalation from the sanctuary. When the divine vapor had diffused itself through the (entrails) of the priestess, her hair stood upright upon her head, her looks grew wild and furious, a sudden and violent trembling seized her whole body, with symptoms of distraction and frenzy. She uttered at intervals some words almost inarticulate which the prophets carefully collected. Answers were given to questions either verbal or written, or to sealed letters laid upon the altar unopened.

* * * * *

Cræsus once made use of a stratagem to assure himself of the veracity of the oracle; which was to demand of it, by his ambassador, what he was doing at a certain time prefixed. The Oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so. The emperor Trajan made a similar trial of the god at Heliopolis, by sending a letter sealed up, to which he demanded an answer. The oracle made no other return than to command a blank paper, well folded and sealed, to be delivered to him. Trajan, upon the receipt of it, was struck with amazement to see an answer so correspondent with his own letter, in which he had written nothing.

Father Baltus, the Jesuit, professor of the Holy Scriptures in the University of Strassburg, has written a very solid treatise, wherein he demonstrates invincibly, with the unanimous authority of the fathers, that demons (Spirits) were the real agents in the oracles. "The credit of oracles" says Rollin, "subsisted upwards of two thousand years, and was carried to an inconceivable height, even in the minds of the greatest men, the most profound philosophers, the most powerful princes, and generally among the civilized nations, and such as valued themselves most upon their wisdom and policy."—*Rollin's Ancient History*, Vol. 1, page 38.

A LITTLE BIRD I AM.

[The following poem was composed by Madame Guyon during her imprisonment. Louis XIV., who had revoked the Edict of Nantes, and broken up the assemblies of Protestants by force of arms, was afraid that, through the agency of this accomplished lady, another Protestantism might threaten the peace of France. He accordingly, in the exercise of arbitrary power, ordered her to be confined in a small room in the convent of St. Marie.]—Saturday Evening Post.

A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To him who placed me there.
Well pleased a prisoner to be,
Because my God, it pleases Him.

Naught have I else to do;
I sing the whole day long,
And He whom most I love to please
Doth listen to my song;
He caught and bound my wandering wings,
But still He leads to hear me sing.

Thou hast an ear to hear;
A heart to love and to be true;
And though my notes were ne'er so rude,
Thou wouldst not hear the less;
Because Thou knowest as they fall,
That love, sweet love, inspires them all.

My cage, my prison, my bound;
Alas! I cannot fly;
But though my wing is closely bound,
My heart is at liberty;
My prison walls cannot control
The flight, the freedom of the soul.

Oh, it is good to soar
These fables and lies above;
To him whose purpose I adore,
Whom Providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind!

HOPE IS PROPHECY.

BY JOHN G. SAYRE.

There is a dream of the ancient sages—
No noble human thought,
However buried in the dust of ages,
Can ever come to naught.

With kindled faith, that knows no base dejection,
Beyond the sage's scope
I see, afar, the final resurrection
Of every glorious hope!

I see, as parcel of a new creation,
The life-time hour
When every lot of lofty aspiration
Shall blossom into flower!

We are not mocked; it was not derision,
God made our Spirit
Our brightest hope, are but the dim pre-vision
Of blessing that shall be!

When they, who lovingly have hoped and trusted,
Despite some transient fears
Shall see Life's garnish elements adjusted,
And rounded into spheres!

SPIRITUALISM THE DOCTRINE OF THE AGES.

We find the following in the preface to Cousin's Lectures on "The True, the Beautiful, and the Good," and as it embodies his testimony for, and his conception of *Spiritualism philosophically* considered, we bespeak for it an attentive reading.—The reader should bear in mind, M. Cousin is addressing *Frenchmen*—his scholars and disciples.—*Bl. Ch. Sp.*

"Our true doctrine, our true flag is Spiritualism, that philosophy as solid as generous, which began with Socrates and Plato, which the Gospel has spread abroad in the world, which Descartes put under the severe forms of modern genius, which in the seventeenth century was one of the glories and forces of our country, which perished with the national grandeur in the eighteenth century, which at the commencement of the present century M. Royer-Collard came to re-establish in public instruction, whilst M. de Chateaubriand, Madame de Staël, and M. Quatremere de Quincy transferred it into literature and the arts. To it is rightly given the name of Spiritualism, because its character in fact is that of subordinating the senses to the Spirit, and tending, by all the means that reason acknowledges, to elevate and ennoble man. It teaches the Spirituality of the soul, the liberty and responsibility of human actions, moral obligation, disinterested virtue, the dignity of justice, the beauty of charity; and beyond the limits of this world it shows a God, author and type of humanity, who, after having evidently made man for an excellent end, will not abandon him in the mysterious development of his destiny. This philosophy is the natural ally of all good causes. It sustains religious sentiment; it seconds true art, poetry worthy of the name, and a great literature; it is the support of right; it equally repels the craft of the demagogue and tyranny; it teaches all men to respect and value themselves, and, little by little, it conducts human societies to the true republic, that dream of all generous souls which in our times can be realized in Europe only by constitutional monarchy.

To aid, with all our power, in setting up, defending, and propagating this noble philosophy, such is the object that early inspired us, that has sustained during a career already lengthy, in which difficulties have not been wanting. Thank God, time has rather strengthened than weakened our convictions, and we end as we began: this new edition of one of our first works is a last effort in favor of the holy cause for which we have combated nearly forty years.

May our voice be heard by new generations as it was by the serious youth of the Restoration! Yes, it is particularly to you that we address this work, young men whom we no longer know, but whom we bear in our heart, because you are the seed and the hope of the future. We have shown you the principle of our evils and their remedy. If you love liberty and your country, shun what has destroyed them. Far from you be that sad philosophy which preaches to you materialism and atheism as new doctrines destined to regenerate the world: they kill, it is true, but they do not regenerate. Do not listen to those superficial Spirits who give themselves out as profound thinkers, because after Voltaire they have discovered difficulties in Christianity: measure your progress in philosophy by your progress in tender veneration for the religion of the Gospel. Be well persuaded that, in France, democracy will always traverse liberty, that it brings all right into disorder, and through disorder into dictatorship. Ask, then, only a moderate liberty, and attach yourself to that with all the powers of your soul. Do not bend the knee to fortune, but accustom yourselves to bow to law.—Entertain the noble sentiment of respect. Know how to admire, possess the worship of great men and great things. Reject that enervating literature, by turns gross and refined, which delights in painting the miseries of human nature, which caresses all our weaknesses, which pays court to the senses and the imagination, instead of speaking to the soul and awakening thought. Guard yourselves against the malady of our century, that fatal taste of an accommodating life, incompatible with all generous ambition. Whatever career you embrace, propose to yourselves an elevated aim, and put in its service an unalterable constancy. *Sarum corda*, value highly your heart, wherein is seen all philosophy, that which we have retained from all our studies, which we have taught to your predecessors, which we leave to you as our last word, our final lecture.

June 15, 1852.

NATURE—HER DIVINE ORDER AND METHOD OF DEVELOPMENT.

The inquiry naturally occurs, What has been the cause of the human race remaining for so many ages unacquainted with their own nature and its relations? The answer is, that, before the discovery of the functions of the brain, they did not know how to study these subjects in a manner calculated to attain to true principles and practical results. The philosophy of man was cultivated as a speculative and not as an inductive science; and even when attempts were made at induction, the manner in which they were conducted was at variance with the fundamental requisites of a sound philosophy. In consequence, even the most enlightened nations have never possessed any true philosophy of mind, but have been bewildered amidst innumerable contradictory theories.

This deplorable condition of the philosophy of human nature is strikingly and eloquently described by Mons. de Donald, in a sentence translated by Mr. Dugald Stewart, in his Preliminary Dissertation on the Encyclopaedia Britannica: "Diversity of doctrine," says he, "has increased from age to age, with the number of masters, and with the progress of knowledge; and Europe, which at present possesses libraries filled with philosophical works, and which reckons up almost as many philosophers as writers; poor in the midst of so much wealth, and uncertain, with the aid of all its guides, which road it should follow; Europe, the centre and focus of all the lights of the world, has yet its philosophy only in expectation."

In our own country, two views of the constitution of the world and of human nature have long been prevalent, differing widely from each other, and which, if legitimately followed out, would lead to distinct practical results. The one is, that the world, including both the physical and moral departments, contains within itself the elements of improvement, which time will evolve and bring to maturity; it having been constituted by the Creator on the principle of a progressive system, like the acorn in reference to the oak. This hypothesis ascribes to the power and wisdom of the Divine Being, the whole phenomena which nature animates and inanimate, exhibits; because, in conferring on each part the specific qualities and constitution which belong to it, and in placing it in the circumstances in which it is found. He is assumed to have designed, from the first, the whole results which these qualities, constitution, and circumstances, are calculated in time to produce. There is no countenance given to this theory. On the contrary, it affords the richest and most comprehensive field imaginable, for tracing the evidence of Divine power, wisdom, and goodness in creation.

The other hypothesis is, that the world was perfect at first, but fell into derangement, continues in disorder, and does not contain within itself the elements of its own rectification. If the former view be sound, the first object of man, as an intelligent being in quest of happiness, must be to study the elements of external nature and their capabilities; the elementary qualities of his own nature, and their applications; and the relationship between these. His second object will be to discover and carry into effect the conditions,—physical, moral, and intellectual,—which, in virtue of this constitution, require to be realized before the fullest enjoyment of which he is capable, can be attained.

According to the second view of creation, no good can be expected from the evolution of nature's elements, these being all essentially disordered; and human improvement and enjoyment must be derived chiefly from Spiritual influences. If the one hypothesis be sound, man must fulfill the natural conditions requisite to the existence of religion, morality, and happiness, before he can reap full benefit from religious truth: according to the other, he must believe aright in religion, and be the subject of Spiritual influences, independent of natural causes, before he can become capable of any virtue or enjoyment; in short, according to it, science, philosophy, and all arrangements of the physical, moral, and intellectual elements of nature, are subordinate in their effects on human happiness on earth, to religious faith.

It appears to me extremely difficult to reconcile these conflicting views.

The theologians who condemned the natural world, lived in an age when there was no sound philosophy, and almost no knowledge of physical science; they were unavoidably ignorant of the elementary qualities of human nature, and of the influence of organization on the mental powers—the great link which connects the moral and physical worlds. They were acquainted with the relations subsisting between the mind and external nature; and could not by possibility divine, to what extent, individuals and society were capable of being improved by natural means. In the history of man, they had read chiefly of misery and crime, and had in their own age beheld much of both. They were, therefore, naturally led to form a low estimate of human nature, and to expect little good from the development of its inherent capabilities. These views appear to me to have influenced the interpretations of Scripture, which they adopted; and these, having once been entwined with religious sentiments, have descended from generation to generation:—in consequence, persons of sincere piety have, for several centuries, been induced to look down on this world as a wilderness abounding with briars, weeds, and noxious things,—and to direct their chief attention, not to the study of its elements and their relations, in the hope of reducing them to order, but to enduring the disorder with patience and resignation, and to securing, by faith and penitence, salvation in a future life. It has never been with them a practical principle, that human nature itself may be vastly improved in its moral and intellectual capacities by those means which Physiology and Phenology have recently opened up to us: or that human nature and the external world are adjusted on the principle of favoring the development of the higher powers of our minds; or that the study of the constitution of nature is indispensable to human improvement; or that this world and its professions and pursuits might be rendered favorable to virtue by searching out the natural qualities of elements, their relationship and the moral plan on which God has constituted and governs it. Some philosophers and divines having failed to discover a consistent order or plan in the moral world, have rashly concluded that none such exists, or that it is inscrutable. It appears never to have occurred to them, that it is impossible to comprehend a whole system without becoming acquainted with its parts:—the ignorant of the physiology of man, of mental philosophy, of the philosophy of external nature, and of their relations, these authors have not perceived that this extensive ignorance of the details rendered it impossible for them to comprehend the plan of the whole. Hence they have involved themselves in contradictions; for while it has been a leading principle with them, that enjoyment in a future state is to be the consequence of the belief-

er attaining to a holy and pious frame of mind in this life, they have represented the constitution of the world to be so unfavorable to piety and virtue, that men in general, who continue attached to it, cannot attain to this right frame of spirit, or act habitually in consistency with it. They have not had philosophy sufficient to enable them to perceive that man must live in society to be either virtuous, useful, or happy; that the social atmosphere is to the mind what air is to the lungs; and that while an individual cannot exist in a virtuous frame of mind, he cannot exist in a right frame of mind in it, if the moral atmosphere with which he is surrounded be deeply contaminated with vice and error. Individual merchants, for example, cannot act habitually on Christian principles, if the maxims of their trade be not Christian; and if the world be so unfavorably constituted, that it does not admit of the rules of trade becoming Christian, then active life and practical religion are naturally opposed to each other. Divines have laboriously recommended Spiritual exercises as means of improvement in this life, and of salvation in the next; but have rarely dealt with the philosophy of this world, or attempted its rectification, so as to render these exercises truly efficacious. Their minds have been infected with the first great error, that this world is irretrievably defective in its constitution, and that human hope must be concentrated chiefly on the next. This may be attributed to the premature formation of a system of theology in the dawn of civilization, before the qualities of the physical world, and the elements of the moral world, and their relationship, were known; and to erroneous interpretations of Scripture, in consequence, partly, of that ignorance.

Now, if the discovery of the philosophy of mind, founded on the physiology of the brain, is to operate at all in favor of human improvement, one of the most striking effects which it will produce will be lifting up of the veil which has so long concealed the natural world, and its capabilities and importance, from the eyes of divines. To all practical ends connected with theology, the philosophy of nature might as well not exist: With few exceptions, the sermons preached a century ago, are equal, if not superior, in sense and subtlety to human nature, to those delivered yesterday; and yet, in the interval, the human mind has made vast advances in knowledge of the works of creation. Divines have frequently applied scientific discoveries in proving the existence and developing the character of the Deity; but they have failed in applying either the discoveries themselves, or the knowledge of the Divine character obtained by means of them, to the construction of any system of mental philosophy, capable of combining harmoniously with religion, and promoting the improvement of the human race.—*Combe on the Constitution of Man.*

NEW THEORY OF SPIRITUALISM, OR SPIRITUALISM ANALYZED.

In our issue of July 21st, (No. XI.) we alluded to and extracted from an article on the above subject, from No. 12 of the "Star in the East," and at that time confessed our ignorance of the implied philosophy by which Spiritualism was "analyzed." We call attention to the following, therefore, that the reader may learn the fundamentals of Bro. Gay's philosophy. This theory is not new, as we remember to have heard nearly the same urged some years ago by the *Advent Antislaveryists*.

It did not commend itself to us then, and cannot now, since the testimony of the Spirits is for *Progress*. However, the reader will judge for himself Bro. Gay, in his issue for October, says: "We mentioned in a previous No. of the Star, that 'the great Law by which we should be governed in our analysis of Spiritualism, would be simply the Law which pervades all eternity; the Law by which all things were created, and without which, nothing could exist for a moment, the great Law in which nature lives, moves and has a being.' This law, we stated, was the great principle of *Antipodes or Antagonisms, Positive and Negative Force, &c., &c.*

Our strong impressions enable us to perceive most clearly One Eternal Spirit; uncreated, without beginning of days or end of years; indestructible, imperishable, occupying infinite chaotic inanity; possessing one innate law or ruling motor, the operation or action of which constitutes the grand Ess. of all intelligence.

The only law or rule of action, of the *Eternal Spirit*, is the unalterable and irrevocable principle of *Positive and Negative Force, or the Law of Antagonisms.*

By virtue of the operation of this antagonistic law, all created forms and things arise, and are moved and governed with unerring accuracy, all material or terrestrial bodies or worlds, are the results of the creative power of the law.

This law, or principle of antagonisms, has been recognized by all intelligences, ever since she cast forth upon the realm of infinite chaotic inanity, her feeblest tremble.

This *Eternal Law of Antipodes* is the esse of life of the *Eternal Spirit*; from which emanate all identities of intelligence and impulse to action; hence, *A Living Active Intelligence, Commanding what is Right, and prohibiting what is Wrong. Good vs. Evil. Innate with every intelligent identity, and clearly manifested and plainly declared, by the eternal and immutable feature of good and evil which is ever stamped upon every radiation of intelligence, as Omnipresent Reason or Judgment.*

The law or principle of antagonisms has ever been recognized by all intelligent creatures, and its impress has been indelibly stamped upon all created things.

The world and systems of worlds of the past, have recognized this law of living intelligence, and under various conditions of its manifestations have applied various names or titles, and used various conventional figures of speech to express its character and operations.

It is styled: SHADDAI, or all-sufficient and almighty, &c., &c. It is called PNEUMON, or absolute Supremacy over all things. It is also called ADONI, or great connector, supporter, governor and judge of all creatures.

It is recognized as JAH, or self-existent, imparting of being to all creatures.

It is known as PHNIX, I AM, or absolute independency, immutable eternity.

It is styled JEHOVAH, or unsuccessive Eternity, fulfilling its indications.

It is called THEOS, or Maker, Provider, Governor and observer of all things.

It is called also KRONOS, or establishing of and Authority over all things.

It is recognized as GOD, with various prefixes, LORD, CREATOR, FATHER, SUPREME BEING, KING OF KINGS, GREAT SPIRIT, ALMIGHTY, &c.

But time would fail us should we attempt to sketch the various characteristics of this great law of living intelligence, which are ever conspicuous upon the annals of time. With the foregoing analysis of *Spirit being*, we next proceed to analyze *Matter being*.

Our impressions enable us to perceive distinctly the relation of *Matter to Spirit*. Matter exists in form only, created by the conventional forces of the *Eternal Spirit*, to give

Identity to Spirit Condition.

Matter, therefore, is subject to its Creator, and changes with the preponderating conventional force of its Creator, either to the positive or negative, the Right or the Wrong.

TIME and LOCALITY, are the peculiar characteristics of materiality. We now proceed to the

Analysis of Man.

MAN, an emanation from the *Eternal Spirit* with Positive and Negative form, identifies himself materially by TIME and LOCATION. And the Spirit predominance is designated by Time and Location and his condition is identified either in the Positive predominance which is GOOD, or in the Negative predominance which is EVIL.

Declaration of the Law of Antipodes to Man.

Man possessing his identity or his individuality, from Supreme Intelligence, must need know the law of his own being and government, to render obedience to the same; consequently, this law or rule of action is ever beheld, following man as the shadow follows the body.

This law is declared throughout all the works of nature, and its power is manifested in ruling all worlds and systems of worlds that ever was, is now, or are to be, and is omnipresent with every thought or action of mortals. The following are a few of the infinite conditions of the law of Positive and Negative force or *Attractive and Repulsive force, fruits of the Spirits, &c.*

<i>Positive Condition.</i>	<i>Negative Condition.</i>
Spiritual,	Material,
Life or action,	Death or stillness,
Good or God,	Evil or Devil,
Truthfulness,	Falsity,
Love or Charity,	Hatred or Revenge,
Knowledge,	Ignorance,
Freedom in Good,	Slavery in Evil,
Power and Firmness,	Weakness and Change,
Wisdom and Harmony,	Folly and Confusion,
Peace and Rest,	Rage and Exhaustion,
Blessings and Riches,	Cursings and Poverty,
Heaven and happiness,	Hell and Misery, &c.

But time and space forbids an extension further at this time, of the infinite conditions of this great law, as has been manifested and recognized by man, from the remotest antiquity to the present day.

With the foregoing general views of our new Spiritual theory, we shall in future proceed to the analysis of the COMPLEXIONS, as may be, from time to time, manifested by the predominance of our system to our perception, &c.

THE EVIDENCE OF IMMORTALITY.

It is a singular circumstance that with a single exception in one of Paul's epistles, we find scarcely anything in the New Testament which could be properly called an argument in defence of the immortality of man, and even in that case, Cor. 15, it is not so much an argument as a series of illustrations suggestive of an argument. More remarkable still, there is scarcely a single explicit declaration, we mean in the form of a proposition to be believed, of the doctrine of man's immortality.—But what is infinitely more than any single declaration, the reality of this truth is constantly assumed. It is understood, and taken for granted as an essential part, an element present like the atmosphere, embracing all, and the life of all, of every precept, doctrine and motive. It is too real to form the subject of argument, too habitually recognized, as connected with the whole of human life, to form a subject for separate thought or discussion. The moment you enter the New Testament, as one issuing from a cave becomes conscious not only of the earth beneath his feet, but equally so of the heavens above his head, you enter under the light of the Spiritual world. In the New Testament, the two worlds, the Spiritual and the material, are united. All that takes place here, looks forward to results in the future. Nothing ends here, but joys, trials, sins, virtues, reach on into the invisible. To our Savior, both worlds seemed equally present and real. To Him, the dead were but sleeping. To Him, the patriarchs of old were still alive. For Him, death and life had a changed meaning. The death of which He chiefly spoke was the death of the soul, and life was the blessedness of a righteous and trusting heart, and when He spoke of the future, it was not in such words as we use, which imply that the two worlds are separated by dreary gulfs, by impassable oceans, but He speaks of them as co-existing, blended together, one entering the other, as the brief by-path enters the great thoroughfare, or the mountain stream flows into the majestic river, and thus he speaks not so much of the future life, as of the everlasting life.

And this fact suggests one of the most impressive evidences of man's immortality. For to whom did the Spiritual world seem so real? It was to the purest and holiest being the world had seen, and in general, when no extraneous biases have given an unnatural direction to the mind, faith in a future state of existence is strongest in those in whom the Spiritual life is most awakened here. We speak here of faith, of sober and settled convictions, not of superstition, which, resting upon nothing, swings back and forth, from the extreme of skepticism to the extreme of unreasoning belief. When is this faith the strongest? Experience shows that it depends not mainly on our reasonings, but on the faculties which are kept in exercise. A person who for a series of years lives a life of sensual enjoyment, whose business is the selfish gratification of the passing hour; whose mind is made the minister of his senses; whose affections contract into himself; whose moral feelings become paralytic through want of exercise, generally finds that faith in spiritual realities dies out. He may, occasionally, have superstitious terrors, but not faith. Such men say to you, we cannot believe—nothing seems real to us, except what the senses can grasp. The whole subject of religion is to them a shadow or a fiction. You feel at once that to a person of this sort, there is no answer to be given. The difficulty lies not in his logic, but in the general deadness of the Spiritual faculties. What he needs is not reasoning, but regeneration. Suppose that this person, at a period before the habits of thinking are fixed for life, through some providence of God, has his character revolutionized, that his affections are powerfully awakened, that he learns to live for others rather than himself, that putting aside a life of selfish and sensual indulgence, he devotes himself to righteous and useful ends, that he endeavors to keep before his mind the idea of God, that prayer becomes a common utterance of his heart, and that in what he does, he seeks man's good and God's approval. Let a few years pass, until mental habits can bear

their legitimate fruits, and though the man has never reasoned about immortality, and never thought of a logical answer to his former skepticism, you are likely to find him a believing man, and the reason is that those moral affections and principles are awakened, which put him into connection with the Spiritual world. The awakening of the soul seems to be attended, as a part of its constitutional development, by an irrepressible conviction of the permanence of that life. Just as the awakening senses put us into conscious connection with the natural world. Thus it is that in corrupt and sensual ages, all reasonable faith in immortality has decayed. Men have grown sensual, not because they ceased to believe, but they ceased to believe because they had become sensual. The heroic ages, when men have been ready to sacrifice themselves for righteous ends, have been believing ages. Faith in immortality is not more a cause than a natural result of a righteous life before God. In all ages, the purest and best men have had the strongest faith in immortality, and it was because they felt that there was a life within them, separate from the life of the body, a life often felt most intensely when the body was the feeblest. If faith, like a light let down into a pit, goes out in the hearts of the base-minded, the corrupt and the earthly; if its light begins to burn again as they begin to rise from their wretched level; if, as they grow more self-denying, disinterested and devout, faith develops itself almost as a part of the general development of the highest moral affections, then is our faith in immortality built on as firm a basis as our faith in the reality of virtue and of God.—*Christian Register.*

FROM THE NEW YORK QUARTER.

INSTINCT OF THE ELEPHANT.

The elephant, unwieldy and uncouth as he seems, presents some remarkable features of character, combining the fidelity of the dog, the endurance of the camel, and the docility of the horse, with singular sagacity, prudence and courage. There are many affecting instances of his fidelity on record. It is related of one of the soldiers of Pyrrhus, King of Epirus, that when, fighting in the territory of Argos, he fell wounded from his elephant, he rushed furiously among the combatants till he found his master, raised him gently from the ground with his trunk, and placing him on his back, carried him back to the town. A similar anecdote is given of King Porus, who, in an engagement with Alexander the Great, meeting with a similar casualty, his faithful elephant is said to have kept the enemy at bay till he had replaced the monarch on his back with his trunk, although the poor animal, in this heroic defence, was severely wounded. An oriental traveller furnishes some amusing incidents respecting the docility and sagaciousness of this monstrous creature. In his journeys, he says, if he wished to stop to admire a beautiful prospect, the animal remained immovable until his sketch was finished; if he wished for mangoes growing out of his reach, this faithful servant selected the most fruitful branch, and, beaking it off with his trunk for him, accepting very thankfully of any part for himself, respectfully and politely acknowledging the compliment by raising his trunk three times above his head, in the manner of Oriental obeisance. Docile as he is, this noble quadruped seems conscious of his superiority over the rest of the brute creation; a proof of this may be seen in the following circumstance related by another eastern tourist. Some young camels were travelling with the British army in India, when, having occasion to cross the Jumna in a boat, and the driver being unable to urge them forward, the elephant was appealed to to accomplish the task. The animal immediately assumed a furious appearance, trumpeted with his proboscis, shook his ears, roared, struck the ground right and left, and blew the dust in clouds towards them. The camels, in their fear of the elephant, forgot their dread of the boat, and they rushed into it in the greatest hurry, when the elephant resumed his composure, and deliberately returned to his post. The celebrated Locke says: "It seems as evident to me, that some animals do, in certain instances reason, as that they have sense." This certainly derives something like corroboration from the following statement of facts:—At the siege of Durtapore, in 1805, the British army, with its countless host of followers and attendants, and thousands of cattle, had been for a long time before the city, when, on the approach of the hot season, the supply of water generally fails. On this occasion, two drivers, each with his elephant—the one large and strong, the other rather small and weak—were at the well together. The smaller animal was provided with a bucket, which he carried at the end of his trunk; but the other elephant, not being furnished with this needful appendage, seized the bucket, and easily wrested it away from his less powerful fellow. The latter was too sensible of his inferiority openly to resent the insult, though he evidently felt it; but the keepers began to contend and abuse each other. At length the injured brute, watching the opportunity when the other was standing with his side to the well, retired backwards a few paces very quietly, and rushing forward with all his might, he drove his adversary into the well. It may be supposed great consternation among the company was the result; and some fourteen hours' assiduous and ingenious labor was required to restore the ponderous animal from his novel, though not unpleasant, because cool, situation.

If a helpless living creature, or a wounded person lie in his way, the elephant will protect and succor him. An incident is recorded in the history of the siege of Seringapatam, to this effect: "I have seen," says the officer referred to, "the wife of a Mahout give an infant in charge of an elephant, while she went about some business, and have been much amused in observing the sagacity and care of the unwieldy nurse. The child, which, like most children, did not like to lie still in one position, would, as soon as left to itself, begin crawling about; in which exercise it would probably get among the legs of the animal, or entangled in the branches of the trees on which he was feeding, when the elephant would, in the most tender manner, disengage his charge, either by lifting it out of the way with his trunk, or by removing the impediments to its free progress. If the little creature should happen to stray away too far, its mammoth guardian would lift it back as gently as possible to the spot whence it had started."

Take yet another example of the shrewd wit of this colossal creature. Some men were teasing an elephant they were conveying across a river. In the boat that was towed alongside they had a dog, which began to torment it by pulling its ears. The elephant was resolved to resent the impertinence, and what do you suppose was her expedient? She filled her proboscis with water, and then deluged the whole party. At first the men laughed at the manoeuvre, but she persisted until they were compelled to bale to keep from sinking; when, seeing this, she redoubled her efforts, and it is said she certainly would have swamped the boat, had the passage across been prolonged a few minutes longer. Thus much—although much more might

be presented—in behalf of the noble qualities of the elephant. We thus see that he is in no respect inferior to the dog in character, and yet—since the most excellent things are said to lie in a small compass—and the dog does not, like his monstrous contemporary, require two hundred pounds of solid meat per diem, or take up so much room—the prevailing preference for the canine will doubtless long continue.

Somnini mentions an elephant, at Naples, which was employed with others in fetching water in a copper vessel, and perceiving that the water escaped from some fracture, he took it of his own accord to a smith's for repair, in imitation of what he had seen done before by his master.

From the New-Jerusalem Messenger.

THE HAPPY CHILD.

"Softly was away her breath,
Gently her life,
Let her leave thee with no strife,
Tender, infant, murmuring life!
Breathe her infant soul away,
Scathe of the skies—Sweet Love,
Take her then for ever home,
Angels dear—forever, ever home!"

A very pretty child was Hilda. No flower in all the garden was fairer to see, and no bird more joyous in the merry green woods; and how dearly did she love to sing her songs by the cottage-door at night, when all was still, and the stars were out. This was a happiness to her, a great happiness; and she never once thought of asking for more than she had. When she looked into the heavenly blue above, her thoughts were about God and the angels; and she talked to them of all she felt and loved, and of the delight it was to see all these glorious things.

In the morning, when the sun shone clear, she gathered the flowers, and carried them in her bosom. She loved the flowers, for their perfume breath inspired her with pure thoughts; and they spoke to her of God our Father's love. Oh, how dear is the name "Our Father." And has he not called us his children? Does He not speak to us? His love in these flowers? "My children," He says, "love one another, as I have loved you." So thought Hilda; but she was too young to tell all she felt. But we may suppose that very little children have many sweet joys long before they are old enough to express them.

One day, in early spring, she fell sick; and when she was about to die, an angel came and stood by her bed, and gave her sweet dreams. And he led her in his arms over all the lovely places of earth, even to the heaven of angels, where were children like herself—only so happy! And they sang to her their own songs, and they were full of love and innocence—only so tender!—that she might not fear to die when the last hour did come. It was the life of the angels that was around her now, her eternal life, where there is no more death, no more sorrow; and she saw, as in a glorious, happy dream, that these spirits were joyful to do all kind offices, and for every pain she endured, they gave her a new joy.

Then she awoke once more. She looked in her mother's face, and then at the rising sun; but there was a light in her soul that outshone that of the morning, gilding all the flowers of her young life with a new and glorious heaven. Then her spirit was taken to Heaven; but her body was laid in its grave, close by a charming valley, where was a flowing stream. And the grass grew there, and flowers were waking into new life; for it was spring now. All around the tall trees grew, and bent themselves over her grave; and the lambs came and sported there, and drank from the brook. And here too would the young children and maidens come, and speak of the child they had so loved.—They would look at each other, and then at the little green mound, and say, "Where now is Hilda? Where is the spirit gone? Whence comes that heavenly light that glows from heaven? Blessed ones, that always," beheld the face of our heavenly Father!"

Summer had gone, and another spring had come, and still they came to the grave, with sorrow in their hearts. They gazed upon the bright, sunny sky, and then upon the flowery earth. The summer sun shone upon the grave, that was again covered with fresh glowing moss. The little birds were singing joyously, as of old. "Oh," said they, "how soon death comes to rob us of the good and beautiful, and we see them no more, while yet our nature awakes to new life and joy." Their thoughts were confused and troubled; for they could not see the glorious heaven, where they had seen the face of our heavenly Father.

Then there came one among them, and he pined them; for he saw how their minds were perplexed. And he said to them, *Hear Faith in God, and hope in Him; and I will tell you what firmly I believe.* "When a little child is about to leave the world, the Lord sends his ministering angels to take it home, to live with him forever. When they see there is no longer any life in the body, they draw out the spirit, and warm it with the beams of divine love, that it may not feel the least breath of cold from the dying body; and they scatter about its mortal remains, flowers, even perfume, and clothe its spirit with the garments of Heaven; and when the child opens its eyes, and sees itself surrounded by happy beings, like those in appearance it has been familiar with while on earth, it does not know at first that it is in the world of spirits. Its life is so real, I might almost say so substantial, that no one is wanting to complete its new existence. "Sometimes it is taken into flowery fields and lovely gardens, where are trees and shrubs of exquisite beauty. These gardens and woodlands, with all their varied forms, become more and more beautiful, as the child is able to hear it,—all that it is told by its companions that it is in Heaven. "In this way are all received who die in childhood; for the angels, as we may well suppose, are full of love; and it is their delight to do good to mankind, and lead them to Heaven. "As our Saviour rose from the tomb on the third day, so do all who leave the world rise from the body into a new life, where they will live forever. Then the birds sang for joy; and the little party went away, perfectly satisfied with the good man's relation.

THEOLOGICAL NEWS.

There is a Catechism in use at the colleges of young Jesuits, of which the following is part:—

Question.—In what place will each one arise in the resurrection?

Answer.—Each one will rise in that place where the largest portion of his body remains.

Q.—In what form will each arise again?

A.—Of a middling stature, with well proportioned limbs, and each according to the sex previously possessed.

Q.—In what age shall we rise from the dead?

A.—In the age of Christ, as if we all were thirty-three years of age.

Q.—Shall the world be inhabited again?

A.—Some think unbaptized children will inhabit it; but none else—not even the beasts.

Q.—Is it a sin not to pay tithes?

A.—Yes; it is a great sin.

Q.—Where is hell?

A.—Hell is in the middle of the earth.

Q.—Is hell very large?

A.—Not very, for the damned lay packed in it one upon another, like the bricks in a brick oven.

In speaking of this, the London Athenaeum says:—